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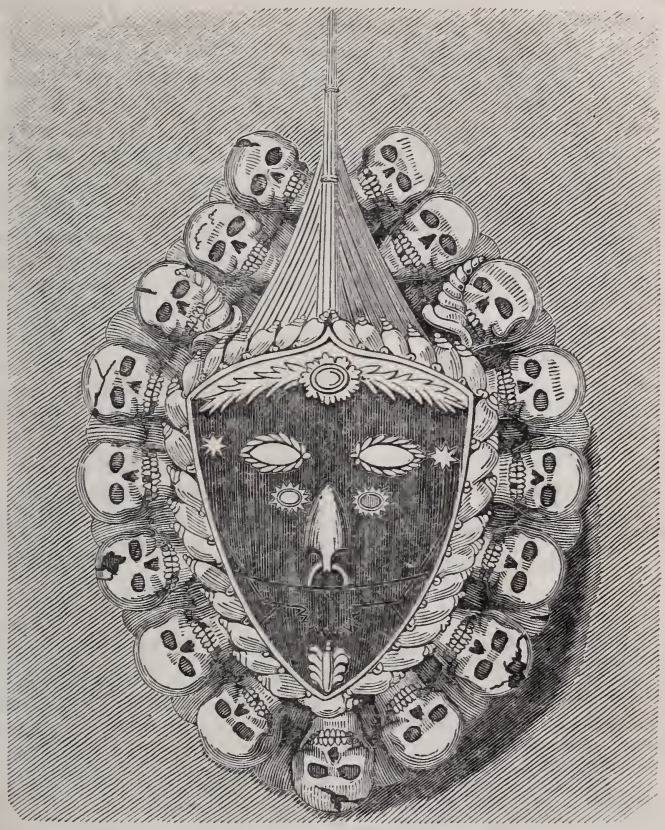
THE

MISSIONARY MAGAZINE

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

SKULLS OF THE CREW OF THE "CHARLES EATON," WRECKED IN TORRES STRAITS.



How often have the declarations of Inspired Truth, which describe the ways and actions of heathen men, been appallingly realised in the present day, and before the eyes of British travellers! How often, too, have the latter become, in their own persons, fearful illustrations of those prophetic announcements—"the dark places of the earth are full of the habitations of cruelty,"—"their feet are swift to shed blood." The number of our countrymen, who have fallen victims to barbarous cruelty, in countries where Christianity is known neither in its direct influences nor in its reflected light, have been numerous. Instances of pagan ferocity and relentlessness are fresh in recollection; but of late occurrences, exemplifying the veracity of scriptural statements, none bears so thrillingly painful and revolting a

character as that recorded in the above representation. It is with unfeigned reluctance we introduce upon our pages a transaction so harrowing to humane and Christian feeling; but we consider it a solemn duty to pass over no event which may enforce upon the disciples of Christ the necessity of sending forth his Divine Gospel to every kindred and tongue, and nation and people: only by the diffusion of its heavenly principles, and its constraining motives to their exercise, can such horrors as that now under notice, be brought to a perpetual end.

Some time ago, as we gather from a Sydney paper, the *Herald*, under date Oct. 13, 1836, and from other public journals, the Charles Eaton, merchant-ship on her voyage from Canton to Calcutta, was wrecked on a detached reef in Torres Straits, between New Holland and New Guinea. The shipwrecked people, including the captain, his wife, and children, with a number of passengers, landed by rafts on an island in the Straits, supposed to be Murray's Island, and all of them, with the exception of four boys, amongst whom was the youngest son of Captain D'Oyley (a child about four years old), and five of the crew who escaped to Timor, were cruelly massacred as they came ashore by the barbarous natives. Captain Lewis, in the Colonial Schooner Isabella, was despatched by the Governor of New South Wales, on a cruise in search of the survivors; and recovered two of the lads, though it is not at Murray's but at Darnley's Island, where they had been living in a state of nudity with the natives for more than two years, and had been treated with kindness; although the other boys had fallen victims some time subsequent to their landing. At an island to which they had been removed, Captain Lewis also regained with much difficulty the skulls of the murdered persons, in the state represented. These, which are forty-two in number, he brought with him to Sydney, where he arrived on the 12th of last October; and the following description of the manner in which the natives preserved them as a trophy of their sanguinary and diabolical achievement, is given in the same journal from which most of the preceding particulars are derived.

The body of the figure is composed of tortoiseshell, smeared over with a red colour, and measures between four and five feet, by about two feet and a half. A semicircular projection stands out from the forehead, made also of tortoiseshell fancifully cut, and when taken from the island, was ornamented with feathers. In the centre of the figure from the projection upwards, is a small bundle of broken arrows, bound altogether. The eyes are detached and formed with a silvery shell, something like what is called the mutton-fish; and the face is surrounded with shells arranged with method. Many of the skulls are attached to the figure with European cordage, and bear visible marks of savage violence—some of them being partially knocked in, and others with deep incisions, from heavy and sharp weapons. The skulls of two females, and two children, are amongst the number. The government have ordered the skulls to be consigned to the usual place of interment, and the other part to be placed in the museum.

In September last, the Mangles Indiaman, Carr commander, anchored off Murray's Island; but the information gained at that time appears to be of an earlier date than the above. A child, supposed to be the young son of Captain D'Oyley, was seen by Captain Carr in the possession of the natives, but, as stated in the Sydney paper, has been since brought away in the Isabella.

Under whatever feelings the natives of this island acted—whether in revenge for some real or imagined wrong, received from the crew of a vessel by which they had been before visited, or the outrage and violence of convicts from New South Wales, who had reached their shores—from a desire for plunder, or from savage delight in shedding blood, no Christian mind can contemplate the horrible massacre without the deepest commiseration for the unhappy sufferers. But while sharing those feelings in common with others, the friends of Missions

will in this transaction see new reasons for increased liberality and zeal in sending forth the humanizing, softening Gospel of Peace. They will also perceive in this event additional evidence of the advantages of Missions. How differently would the shipwrecked crew have been treated had a Missionary dwelt on the island, or had its inhabitants been made acquainted, even by his occasional visits, with the truths of the Bible. Then, instead of being met as they landed with the murderous club, they would have been welcomed and cheered by sympathy and succour; instead of a grave they would have found a home, as comfortable as the resources of the island could make it; instead of their countrymen being sent to search for their mangled bodies and unburied bones, the natives would have worked to assist them in providing the means of returning to their friends, even though such efforts should have met with no other compensation than forgetfulness. Deeds of murder equally appalling were perpetrated at the Sandwich and Society groups and other islands of the Pacific, after the first intercourse with shipping, and when there were no Missionaries among them; but since they have received the instruction of Missionaries, they have treated the mariners with kindness, protected any property they might rescue from the deep, mitigated to the utmost extent of their power the calamity of shipwreck, and thus proved the true friends of humanity, and entitled themselves to the esteem and gratitude of the benevolent in every part of the world. These facts, while they animate those already engaged in the work will, it is hoped, recommend Christian Missions to the encouragement and aid of many who may not hitherto have contributed to their support.

SOUTH SEAS.

MARQUESAS.

Additional particulars of the labours of the brethren in this part of the Missionary field are embraced in the extracts underneath, derived from the journal of Mr. Stallworthy; the preceding portions of which were presented to the readers of the Missionary Magazine last month.

(Continued from page 168.*)*

Dec. 5.—The feast, for which preparations have been for some time making, commenced on Wednesday. Between forty and fifty pigs were killed. The amusements, as usual, consisted in the native music—drumming, clapping the hands, and singing, with the firing of muskets. Most of the strangers came from Motubu; some of them accomplished the double purpose of attending the feast, and of opening a large house built by Vahanatehei, a Chief in this valley. The opening of this house was, we believe, attended with much licentiousness. As many of the people had not been here before, they were very anxious to see the interior of our dwelling; sometimes we had fifty or sixty in at one time. They were very troublesome company, some lying at full length on the floor, others climbing on the tables, and covering them with the turmeric with which they were besmeared all over; nor were they satisfied without being admitted into all the apartments. One day, at Totete's request, we held a short service after getting them partly silent; but they were so much taken up with every thing they saw, and with their own affairs, that they paid little attention to any thing that was said. We were anxious to have frequent services with them; but this was altogether impracticable.

Dec. 9.—Mr. R. visited Motubu, a valley at the north end of the island. He left the boat at Hanavani, a small valley inhabited by a few fishermen; it is separated from Motubu by a high mountain that projects far into the sea, and round which it is difficult to row a boat, as there are generally strong opposing winds, and a heavy sea. Having drawn up the boat, he walked over the mountain, and held a service at Motubu. About sixty persons were present, who listened for a short time with seeming attention; some of the women repeating after him in a low voice—some were indifferent. Before leaving, Mr. R. told them that it

was our intention to visit them frequently—to see them and to tell them about the true God. They seemed pleased, and wished us to do so. Mr. R. then returned over the mountain to the boat, and reached home a little before sun-set.

Dec. 11.—A rumour of war reached our ears this morning, and shortly after, we observed the people assembling, most of them armed with muskets, a few with whale spades. They meditated an attack on the inhabitants of Motubu, for the purpose of avenging a breach of the Tabu, committed by a woman of that valley, who a few days ago placed her inner cloth upon a tabued house, situated in the valley of Chaiva, and belonging to Totete. We endeavoured to dissuade them from fighting. A few years ago a war would, no doubt, have been the inevitable consequence of such an offence; but the ancient superstitions have lost much of their force with the inhabitants, and Totete, with the greater part of the people, seemed not really to desire to carry matters to extremity. In a short time we had the satisfaction of hearing them say that there would be no war, and a little after of seeing them return with their deadly weapons to their homes. The fact of their having met together in this manner will probably strike a measure of alarm into the offending party, and thus render them more careful in future.

Dec. 13, *(Sunday)*.—This morning when Mr. R. arrived at the appointed place of worship none of the people had assembled. After waiting for a short time he proceeded to the other side of the valley, and held a short service with about thirty persons. On returning he was pleased to find between thirty and forty waiting for him at the usual place. Shortly after commencing a second service, a person arrived from Motubu, with a present for Totete on account of the late offence. This man was attended by many from different parts of this valley, so that in a short time the congregation was increased to between 90 and 100, who were generally quiet until the service was over.

Dec. 20, *(Sunday)*.—Between seven and eight o'clock this morning I met about forty persons—read the sacred narrative of Lazarus' being raised from the dead—offered a prayer—and read part of a discourse. The people were very quiet. After this I walked over to Haaoibu, a distance of two or three miles. About forty persons assembled, and I held a short service with them. There are four or five houses at a place called Pahio, situated on the road that leads from Hanatetena to Haaoibu. As I was returning from the latter valley, the inhabitants of these houses requested me to hold a service with them, to which I very willingly agreed. A few shouts soon brought together nearly the whole population, forming a congregation of about thirty persons. On reaching Hanatetena I took tea; the people again assembled, in number about 60, and I read to them a portion of an address founded on John iii. 14, 15. Although many of my hearers to-day occasionally relaxed in their attention, and exchanged a few words with each other, their behaviour was better than I anticipated. May the Lord bless my feeble instrumentality to the good of some poor and benighted soul.

Dec. 24.—The people of nearly all the places where I have been, expressed their desire that we should repeat our visits, and they promised to listen to the word of God. It is but too evident that they expect some great temporal benefits, as the results of receiving us; and that they have no real desire to be instructed in the holy truths of the Gospel; we would nevertheless hope, that as they increase in religious knowledge, they will learn, under the influence of Divine grace, to value it, primarily, as conducive to their spiritual renovation, and salvation—and, secondarily, only as it may tend indirectly to the increase of their worldly goods and comfort.

The people have generally treated me kindly during my journey.

Dec. 25.—During this week, as in the preceding, Mr. R. has endeavoured to instruct such boys as came to our house, in reading and writing—of the latter they are particularly fond—and, though the same lads have not attended every day, he has generally had seven or eight. They would, of course, make much more rapid progress were they to attend regularly; but this, at present, we cannot expect. It appears, therefore, to be the best way to take them as they come, at the same time urging the necessity of regular attendance, in order to their making any considerable advance in learning.

Our door is open to all from morning to night, except at meal times and about an hour when the child is asleep; consequently we are seldom without company either young or old, and very frequently the house is nearly full, so that we have an opportunity of communicating instruction in one way or other, beneath our own roof. The noise and confusion they occasion is the only objection to their coming into our dwelling—an evil which we did expect would have been soon remedied by the erection of a small chapel Totete promised to build. He, however, has put it off from time to time, with various trivial excuses.

(To be continued.)

TRANSLATION OF A LETTER FROM TIKSHEE, ADDRESSED TO W. GELLIBRAND, ESQ., ST. PETERSBURGH.

My Dear Brother,—The enclosed was lately received by an excellent friend, Mr. Gellibrand: thinking it might prove an interesting paper for the Missionary Magazine, I have had it copied, and have now the pleasure to send it to you.

St. Petersburgh, Jan. 16, 1837. Affectionately yours,

Rev. W. Ellis. J. HANDS.

My dear Brother in Christ, Mr. Gellibrand.—I, being a poor unworthy Buriat in Siberia, although I have not seen your face, yet as you are a friend of my dear teachers, and as I have heard of you through them, I desire to write this little letter to you, saluting you with Christ's love. Ah, my dear Sir, concerning the things of this earth I need not write to you, for I know little of them. I shall therefore try to let my dear brother know what my cause of joy is, namely, the great and unmerited mercy which God has bestowed on me. By the kind protection of him who causes alike His rain to descend on the evil and good, we are preserved in health; but while we and all the people are receiving blessings from his hand, many, instead of serving and praising God, give the honour which is due to him, to things made by men; and thus, by bowing down to all sorts of images, they serve Satan, and are going on the straight road to hell. I too went with them, and was nearly made a partaker of everlasting death; but now I hope, by the mercy of my Saviour, I have been turned from this sinful road, and in his name I praise God. I am, however, so weak and stupid, I cannot praise and love Christ as I ought. When I think of all his love and mercy to save me, I feel unable to make any suitable return. If God had not caused his holy commands to be preached here, among our sinful and stupid people, when should I have heard the gracious voice of Him who has borne our sins, and become the Mediator between God and man? If Christ had not awakened me, I should have continued in the sleep of sin, and should have experienced the gnawing of the never-dying worm of hell. If Christ had not delivered me from the power of sin and Satan, I should still have been their servant, and should have received in the future world dreadful misery for my wages; and, also, if Christ had not knocked at and opened my hard heart, I should never have believed and hoped in him.

O tell me, all you who have received from God the Lord such mercy as I have, how you love and praise him for all his grace, for I desire to praise and love him as you do. I hope that even I, an unworthy heathen Buriat, have been caused by the calling of Christ, to return to him, and made to trust in his name. Oh, my dear brother, pray for me to God the Father, that I may to the end be kept strong in the truth, and be preserved from all the temptations and vanities of this foolish world. If it were possible for me to meet you, and if I knew your language, I am sure you would speak to me a word concerning our true Saviour, which would be like food to my unworthy soul; and if I could go to you, I would then be able to unite with all the members of Christ's flock who are with you, in praying to God. When I know this cannot be, it is my desire, that, in that land where praise is offered without interruption—in that land which Christ has promised to his followers—I may meet with you. To enter into that holy and everlasting habitation I am altogether unworthy; but the shed blood of my Saviour having cleansed me from sin, I hope I shall yet be of the number of the saints, and while I hope it will be so, I look only to his Cross. In times that are past, I ran on in the ways of sin, bowing down to images without any thought on the subject, and thus broke God's commandments. Although my poor soul was burdened with sin, I was not aware of it. Under these circumstances, the sound of the Gospel reached my ears, yet my heart was shut against it, and in this state I remained for a long time; but through the lengthened-out mercy of God, I was at last made to feel that I was oppressed with a heavy burden. At that time I heard the gracious voice of my Saviour, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." I went to him, my burden was taken from me, and now I have rest.

In a similar manner, a few friends here have experienced the mercy of God; but the most part of my countrymen continue to reject Christ; they act as if they were cattle, and had no souls, or they trust in things which are mere *air*. These things are not only useless, but by worshipping them they commit sin against God, who has said that the worshippers of images are an abomination to him. Oh, how hard is the heart of man, harder than any thing that can be thought of. He who alone can break it is the Holy Spirit of God. Oh, then, do you get all the believers who are with you zealously to pray to the Almighty God, the hearer of prayer,

that he would grant to these poor, sinful people his own true light. Although, dear Mr. Gellibrand, our bodies are far separated, yet our hearts trust in one object; although our languages are different, we have the same subject of praise; although our places of residence are far apart, we have the same gracious Father watching over us. As a bird's young ones flutter and wish to take wing, so Christ's followers desire to fly away after him, longing to reach the land of his promise. Ah, I, unworthy though I be, hope to reach that land of everlasting rest, and there, through our Saviour's grace, join with you in near communion and praises. Nevertheless, I now, in this winter of time, sometimes become cold; the temptations of this life often grieve my heart; but, notwithstanding this, let us praise him who is the physician of the wounded heart. The friends with you will have cause of joy, when they know that the salvation of Christ has been experienced here, and that idol-worship begins to decrease, although many still hate Christ. Christ, however, knows his little flock, and watches over them; while the devouring wrath of God rests on all those who will not believe on him. Oh, how dreadful to think that the uplifted axe had almost destroyed me, that I scarcely escaped falling into the depths of hell! It is Christ who has saved me, and removed me far from this dreadful place. He awakened my heart, and caused me to escape from the burning house. Oh, what mercy has been shown to me! I will praise Christ for it: and, Oh, let us pray for them who have no Saviour; their souls are miserable; they are like motherless children; orphans sunk in poverty. This, dear Sir, to let you know the joy my salvation has produced, I desired to write and salute you; and now I hope you will be constrained by the love of Christ, and write one letter, which will be as sweet food to my unworthy soul. For this I shall wait; and in the love of Christ, desiring your health and peace, I remain, one who is a partaker of the good hope,

Your unworthy younger brother,
TIKSHEE, Son of Morhogin.

HEATHEN FEMALE EDUCATION.—No. IV.

As some doubt exists respecting the propriety of continuing the sale of fancy articles as a method of assisting this undertaking, it is very desirable that other plans, deemed unobjectionable, should be presented to the choice of the friends of education.

And, in order to ascertain the most eligible, it may be well to inquire, what are the objects which Christian females are called upon to promote? The appeals and facts recorded by Missionaries necessarily fix attention on the following subjects:—

1. *Affectionate sympathy*, to be awakened and exercised.

2. *Fervent and united prayer*, to be offered.

3. *Liberal funds*, to be increasingly supplied.

4. Efficient agents to be raised up, by *the formation* of a *soil* favourable to the *production*, and an *atmosphere* suited to the *development* and growth, of Missionary principles and zeal. The extent to which these various plans may be carried, being one of constant expansion, it becomes necessary that the fountain of Christian benevolence should also partake of this characteristic—otherwise the very success which has been so long desired will become the occasion of regret and disquietude, and will be regarded as a burden from which we shall shrink, rather than a harvest which we are eager to reap.

And desirable as it is that the demands of Missionaries for additional help should be responded to with glowing delight, and that we should feel, in the act of rendering it, the blessedness of having the desires of our hearts gratified, it is not less important that our acts of beneficence (attended as they must be, with self-denial and a disparagement of many present enjoyments) should be such as will find acceptance in the eyes of God, lest we "labour in vain, and spend our strength for nought." As it is found that the sentiments intended to be conveyed are forcibly expressed by the author of "Mammon," a few brief extracts will again be offered. "In the scheme of evangelical charity, the *principle* which actuates the giver is of paramount importance. The only acceptable offering is that which originates in a principle of love and obedience to Christ, and which hopes and asks for Divine acceptance through Him alone. It takes the Christian to the cross, and there aims to touch all that is tender and generous in his nature, while it says, 'Ye *know* the grace, of our Lord Jesus Christ,' (2 Cor. viii. 9). And having made its appeal at the cross—having provided and plied him with the grand motive of redeeming love, God will accept nothing which overlooks the constraining influence of this principle. The absence of evangelical love is the want of the incense which alone could impart to the sacrifice a sweet-smelling savour unto God. Hence every effort must exhibit marks of the assimilating and sanctifying power of this principle. Nay, every thing which would find favour in the eyes of the Christian himself, even his own acts and offerings of charity, must bear evident relation to Christ, and take their

rise from the cross, or receive the condemnation of his own grateful heart. This keeps him in an atmosphere of spiritual and elevated purity; and when once native to that element, inferior principles would be felt as little less than degradation and bondage. Hence the Gospel heightens benevolence into one of the most improving duties which the Christian can perform."

The above remarks are introduced to show the necessity for another employment of time by Christian ladies, than or besides that hitherto devoted to the preparation of fancy articles for sale, as a *principal* means of promoting Heathen Female Education; and one which it is hoped may advantageously be adopted in the *social party* as well as in the retirement of the *family* and of the *closet*. It is suggested that in each of these spheres there should be a *plan* adopted, in order that correct Missionary principles may be *imbibed*, *exemplified*, and propagated. Is it expecting too much to say, that if the attention of ladies were riveted to the picture of female degradation, as exhibited in Mrs. Mault's published letter, and in many other writings, their feelings would be similarly affected with His who, "when he *saw* the multitudes, was moved with compassion, because they fainted and were as sheep having no shepherd?" "Then saith he unto his disciples—the harvest *truly is great*, but the *labourers* are *few*, *pray ye therefore* the Lord of the harvest that he will send forth labourers into His harvest," Matt. ix. 36—38. Would not such mental visions lead to sympathy and prayer, and would they not lead further? Would not energy and ingenuity be exerted to devise means by which others should be interested? Would not the periodical accounts of the progress, or even of the wants and trials of *Missionaries*, be anticipated with eagerness, and be introduced into the family and social circle with zest, as affording the most lively and animating topics of conversation? Thus interested, would not intercessions for *them* be interwoven with those we offer for our *relatives*, our *friends*, the afflicted, our ministers, and our government—suitably varied according to the information we are receiving? And may it not be presumed that, besides this fire-side enjoyment, the plan might be extended? Might not the subject be advantageously introduced into the cottages of the poorer classes, on the plan of assembling neighbours together, and, by reading to and conversing with them, call forth their sympathy and prayers, and perhaps their contributions, and lead them to train up their families with more enlarged ideas and more powerful motives to self-denial?* But in no point of view is this social introduction of the subject, as one of conversation, reading, and prayer, more likely to be available than in the furnishing of a favourable atmosphere in which Missionary zeal might become so mature, as to yield a harvest of holy, ardent, well-informed labourers? And how greatly would the interest at home be increased if from each of our churches a band of devoted agents had gone forth? How would their communications fan the flame of love and cause its diffusive, communicating power to reach all around? Where the plan has been tried, and a minister or members of churches have kept up frequent intercourse with their former Christian friends, it has been productive of very favourable effects. Should the plans here proposed be objected to, on the ground that the young persons who have hitherto mainly supplied the needlework, are not disposed or qualified to enter into them, and that therefore they would be prevented from contributing as much as they have done, it must be conceded that in some instances, or for a temporary period, there might be diminution.

As it regards those who may have been in the habit of meeting, to *work and read*, it may be questioned whether an unfavourable influence has not been exerted on the minds of the two parties who have been endeavouring to act in unison, viz.:—whether those kindly disposed, but not decidedly pious young persons, by being ostensibly as much engaged in promoting Messiah's kingdom as His avowed subjects, may not have been tempted to forget their real and dangerous position in His sight; and whether the true disciples of the cross may not have forborne to press upon each other those weightier motives which would haveled them to devise more liberal things, and more self-denying retrenchments, than it would have been likely to suggest to those who have not yet *so felt* the only right motive as to surrender *themselves* to Christ. But might not such be led to regard, as the *principal* object of their meeting, the obtaining of deeper impressions of those truths which refer to their own responsibilities, to Heathen female degradation, and to British female privileges and facilities for action? As

* To those who may wish to try this plan, the following works suited for creating an interest in the subject of Missions may be found useful:

The *Missionary Magazine*, of the London Missionary Society.

The *Missionary Register*, containing a condensed sketch of the proceedings of all the various societies.

The recent *Speech* of *Dr. Duff* before the assembly of the Church of Scotland.

The *Researches* in Polynesia, Africa, Mediterranean, Asia, New Zealand, &c.

The *Missionary Church*, by the Rev. H. Stowell

Such works, also, as *Mammon*, and especially such parts of the *Scriptures* as clearly identify the connexion between personal surrender, and the surrender of property, time, and actual service. For instance, 1 Chron. xxix., 2 Chron. vii., Psalms lxvii. and lxxii., Isaiah lx., Haggai i.

ladies generally have not large sums of money to dispose of, might they not find ingenuity to be required for devising such plans of lessening personal and domestic expenditure, and also feel the advantage of mutually advising and countenancing each other in these things, till Christianity and civilization have more equally distributed the advantages and comforts of life over the face of the earth?

HOME INTELLIGENCE.

DEPARTURE OF THE MADAGASCAR EMBASSY.

On the 19th of March, the Embassy from the Queen of Madagascar, having had their final interview with his Majesty's Government on the preceding day, and received written communications for their Sovereign, sailed for Calais on their way to the French Capital, whence, after an interview with the French government, they will set out for Bordeaux and proceed on their return to Madagascar. While in England, they beheld sufficient to deepen and enhance previous impressions of the vast superiority of the British in all that relates to individual interest or national prosperity. Persuaded that they will communicate to their own Sovereign a faithful transcript of those impressions, together with a correct report of the facts and circumstances which have met their observation, the Directors cherish strong hope that, under the Divine blessing, the next conference of the Embassy with the Queen of Madagascar will issue in highly favourable results as regards the resumption of the Missionary enterprise in this now desolate country. Never were the prayers of the churches more needed than at present, that, under the omnipotent efficacy of Divine grace, its political rulers may change their views and aims, and no longer present any obstacle to the spread of Christianity and all its collateral blessings through the length and breadth of their suffering land.

THE ENTREATY OF A MISSIONARY, IN SURAT, WESTERN INDIA.

(*Concluded from p.* 178.)

The former part of this cogent and impressive appeal, sent forth in our last number, dwelt upon the indispensable necessity of Divine influence to sustain, enlarge, and fertilise the efforts of the churches for the conversion of the Heathen. In the following train of observations, the same subject, practically developed and applied, is still pursued. We trust it will be considered in a spirit of deep and prayerful meditation.

In endeavouring, then, to lead your minds to this all-important subject, it is not necessary, I conceive, to *prove* that the Holy Spirit is the special agent in the regeneration of men, and the great blessing which both the church and the world require. This you believe on the authority of divine truth. The great point is, to have the subject so interwoven with our train of thought, and with every feeling of our hearts, as that we may never forget it; and whether we engage in private devotion, or join in family, social, or public prayer, it may always remain uppermost in our minds, and form the burden of our humble, earnest, and unceasing supplications.

Perhaps in no age of the world have so many benevolent attempts been made as in the present, and God has given to every denomination of Christians, who have been actively at work in cultivating the moral wastes, a certain degree of success. Multitudes of heathen children have been made acquainted with the leading principles of divine truth; millions of religious tracts have been distributed; the Bible has been extensively circulated; many translations of that sacred book have been made; Missionaries have widely preached the Gospel, and many souls have been converted. These things ought to form constant themes for thankfulness, and powerful motives to increase our efforts and to go forward in the work. But do not our dormant energies require to be aroused on this subject to a far greater degree than they have ever yet been? If any duty requires seriousness, holy feeling, and devout affections, most certainly this does.

Again, allow me to entreat you to *obtain full, correct,* and *Scriptural views* of the present moral and spiritual condition, and future prospects of the Heathen. It would make no impression on Christians

generally in these days to talk to them of Heathen innocency, primeval happiness, and all but paradisiacal purity in which unevangelized nations and tribes live. The veil which for ages covered the moral destitution of many countries from the eyes and sympathies of the people of God has in a great measure been removed. But still it is truly painful to consider, after all that has been said, written, and done by a few truly alive to the spiritual state of idolaters, how very small is the amount of correct information respecting them, possessed even by many, who in several respects are worthy of being called *intelligent Christians*. The moral, the spiritual condition of the Heathen world is comparatively little known by many who are highly esteemed in the church. But their state ought to be known—it might be known—and our knowledge of the facts of their awful condition should deeply affect our hearts, and in subordination to the love of God and regard to his glory, prove one of the chief springs of exertion on their behalf. Materials by which this knowledge may be obtained are in abundance; but alas! there is not a general disposition among Christians to seek it. As to the preparation they are making for eternity, and their prospects through everlasting ages, it is enough to say that it is in strict accordance with the character of their gods, the nature of their worship, and the prevailing desires of their own minds. They pass into eternity, one after another, the unregenerate subjects of all their original and contracted pollution and guilt, as completely unfit for heaven, and as incapable of enjoying its society and its pleasures, as darkness is incapable of dwelling with light. None of the gods whom they serve can pardon their sins, remove their pollution, sanctify their natures, and prepare them for that holy place into which "nothing shall enter that defileth, or that worketh abomination, or that maketh a lie." They spend their little day without God, and at death enter eternity without the least vestige of hope! Can we be Christians and not pity them! Oh! ye blood-bought spirits—ye who are the redeemed of the Lord, ought not this subject deeply to affect your hearts, and lead you more than ever to wrestle with God for the salvation of every human being? Remember, that as the disciples of Jesus, you are under *infinite and perpetual obligations to perform this duty*. Be entreated, then, to feel more on this important matter; let your anxieties for the conversion of the world increase; let them be more in unison with the feelings of the Apostles and first Christians in their best frames,—think more of the entire sinfulness, the awful condemnation, and the terrific prospects of six hundred millions of your brethren—think, oh! think, of the dying love of Christ—the offered bliss of heaven—the threatened woes of hell; and under these feelings, pray with more fervency, more desire, more of that faith, which, with unyielding grasp, lays hold of the promises of God, and will not let him go, till he answer your supplications, purify his whole church, send the Gospel to every creature, take the veil from the minds of the Jews, convert the Mahomedans, sweep idolatry with all its curses and crimes from the earth, and, by the influences of his Spirit, bring the whole human family to repose in holy peace, under the authority of him whose right it is to reign. This is the great object before the church. This is the result which ought to be aimed at by all the disciples of Christ. But at the same time, let it be deeply impressed on your hearts, that *all means without Divine influence are utterly inadequate* to produce these happy effects. This is the fact, both as it respects the church and the world; and the people of God require to feel, acknowledge, and act more on this leading principle of the Christian system. God will not give his glory to another. In the days of the Apostles, God gave a specimen of what he can do by means of the Gospel; but this he effected in answer to prayer. The secret of the wonderful success, as far as man was concerned, was the spirit of prayer which pervaded the whole church, and all efforts being made, in such a temper of mind, by the mass of the disciples, as honoured both the grace and the power of God in the bestowment of the blesssing. This is what is peculiarly needed in the present day, in order to carry out into full effect the plans which have been suggested, arranged, and put into operation during the last forty years. Let this same spirit animate the whole church *now*, and, under God, it will speedily change the aspect of the moral world—alter the spiritual state of mankind, and introduce the joyful era when "the earth shall be full of the knowledge of the Lord, and all flesh see his salvation," and experience the riches of his mercy.

What a powerful motive to prayer is the consideration, the assured belief, that God does hear and answer the prayers of his people? It is true, much remains to be effected; a vast amount of missionary labour, faith, and prayer is still required. The Church of Christ must raise herself from the dust, awake to her utmost limits, bring all her powers to bear on the strongholds of the enemy, and put forth all her strength, and skill, and piety, in order that Satan, the prince of this world, may be absolutely defeated, utterly routed, and finally cast out from his usurped dominion,

and the whole human race liberated from his vassalage, and restored to liberty, to holiness, and to God. But can this be effected? Yes! *scriptural faith, scripiural prayer*, and *scriptural exertion, under God, will do all.* The work is actually going forward. Our spiritual vision must be dim indeed if we do not perceive this to be the fact. If the citadel of Satan has not surrendered to the armies of the living God, we know that the labourers are hastening its downfall. If the sun of righteousness has not arisen, in all his light and glory, above the moral horizon of every land, his golden tints appear on the top of the mountains, the presage and certain pledge that he *will* soon arise on the world with healing under his wings. Let faith, prayer, and exertion, do their individual and united parts, and God will soon appear in his glory, and build up Zion. Every system of error and idolatry shall crumble to pieces and perish, and all men be blessed in the Redeemer and call him blessed.

Settle it, therefore, in your minds as another great source of encouragement in prayer, *that complete and final success is absolutely certain.* It is recorded for our encouragement under all delays and adverse circumstances, that "all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him"—that "the glory of the Lord shall be revealed, and all flesh see it together." The work has been auspiciously commenced, and every additional convert weakens the power of the enemy, and ought to increase the courage, promote the exertion, and strengthen the expectation, as well as augment the number, of the armies of the living God. Is it not a fact that converted Hindoos, Chinese, Hottentots, South Sea Islanders, American Indians, and West India Negroes, believing that God hears and answers prayer, and that complete and final success is absolutely certain, are wrestling with him for the pouring out of his Spirit on your ministers, your churches, your families, your colleges, your seminaries, your schools, your young men and maidens, your old men and children, and on the world? and can you remain any longer with your feelings below freezing point on this important subject? Consider, then, I entreat you, the promises of God, in reference to final success, in connexion with the signs of the times, and give yourselves unto prayer. Think of the sanctity of your obligations —the worth of your privileges—the vows involved in your profession—the value of souls,—the miserable state of those without the Gospel—the command of God to make known his truth to all men; and under the feelings which the consideration of these topics are calculated to produce, give yourselves to prayer—pray to God with stronger desires to be heard and answered—pray, believing that God *means* what he says—lay hold of the promises he has declared, and cling to them till he pours out his Spirit in rich abundance on his whole church, and on the entire family of man. "*Let thy kingdom come,*" *O Lord.*

As another source of encouragement, think often and deeply on *the amount of happiness which will flow to all the human race, from the universal and complete success of the Gospel.* Already the Burmans are calling for teachers and the word of life; Hindoos cry, "Come over and help us;" China groans to be free; Africa stretches out her hands to God; the American aborigines thirst for the water of life: but then the desire shall be fulfilled —the arms shall embrace the longed-for boon—the parched soul shall be satisfied with heavenly cordials; and days come on this apostate world, such as it never saw since the entrance of the man of sin. An amount of good of a spiritual nature, almost beyond our present stinted comprehensions, will be communicated by this blessed change to all the churches of the saints who have laboured in this holy cause. For the communication of such favours to the nations of the earth, who will not pray with his whole soul—who will not labour in any part of the world—who will not give of his substance to assist in sending the Gospel to the poor Heathen, in order to hasten on this glorious consummation, when all shall fear, love, and obey Him who is over all, God blessed for ever!

May the Eternal Spirit destroy opposing principles in us all, fill us with his enlightening, purifying, and strengthening grace, and inflame our hearts with unquenchable desires for the advancement of Christ's kingdom in every place! May He abundantly dwell in you as individuals, bless you as families, build you up as churches: and, according to the requirements of God's word, the overwhelming realities of an opening eternity, and the miseries and claims of six hundred millions of immortal beings, who are ignorant of their Maker, Redeemer, and Sanctifier, enable you individually and collectively to perform with energy the part assigned to you in the regeneration and salvation of this sinful world! This, beloved brethren, is THE ENTREATY, and these the prayers of one, who, though less than the least of all saints, is honoured to preach among the Heathen in Western India the unsearchable riches of Christ, and to subscribe himself your servant, "for Jesus' sake,"

Surat, ALEXANDER FYVIE.
October 18, 1836.

Anniversary of the London Missionary Society.

ARRANGEMENT OF THE SERVICES AT THE FORTY-THIRD GENERAL MEETING.

TUESDAY, May 9th.

A Meeting of the Directors of the Society, both Town and Country, will be held at the Mission House, Blomfield-street, Finsbury, at Three o'clock in the afternoon.

WEDNESDAY, May 10th.

Morning, Surrey Chapel.—Rev. John Ely, of Leeds, to preach.

Evening, Tabernacle.—Rev. J. K. Foster, Resident Tutor of Cheshunt College, to preach.

The Morning service to begin at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, May 11th.

Morning.—The PUBLIC MEETING will be held at EXETER HALL, IN THE STRAND.* The Chair to be taken, *precisely at Ten o'clock*, by Thomas Wilson, Esq., Treasurer.

Evening, St. John's Chapel, Bedford Row.—Rev. R. C. Dillon, D. D., Minister of Charlotte Chapel, Pimlico, and Lecturer at St. James's Church, Clerkenwell, London, to preach. Service to commence at half-past Six o'clock.

FRIDAY, May 12th.

Evening.—The Sacrament of the Lord's Supper will be administered at the following places of worship to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, viz.:—

SION CHAPEL	Rev. Andrew Reed, D. D.	to preside.
CRAVEN CHAPEL	Rev. John Leifchild	,,
SILVER STREET CHAPEL	Rev. James Bennett, D. D.	,,
YORK STREET CHAPEL, WALWORTH	Rev. J. J. Freeman	,,
CLAREMONT CHAPEL	Rev. Joseph Fletcher, D. D.	,,
ST. THOMAS'S SQUARE, HACKNEY	Rev. John Philip, D. D.	,,
HANOVER CHAPEL, PECKHAM	Rev. W. B. Collyer, D. D.	,,
STOCKWELL CHAPEL	Rev John Williams	,,
MABERLY CHAPEL, KINGSLAND	Rev. Robert Halley, D. D.	,,
TOTTENHAM COURT ROAD CHAPEL	Rev. John Morison, D. D.	,,

The Services to begin at Six o'clock.

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* Admission to the Hall will be by TICKETS, for the *Platform*, the *Central Seats*, and the *Raised Seats*, respectively.

The *Platform* will be appropriated to the Directors of the Society, both town and country, and other individuals who may take part in the proceedings of the Meeting, together with all *Ministers who are Members of the Society.*

For the *Central Seats*, Tickets will be furnished:—

To Annual Subscribers of Five Pounds, or to a Family contributing Five Pounds or upwards, either to the Parent Institution or to an Auxiliary Society—One Ticket.

To Presidents, Treasurers, and Secretaries of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum, and upwards—One Ticket each.

For the *Raised Seats*, Tickets of admission will be supplied to all other persons, Subscribers or Contributors to the Parent Society, or to its Auxiliaries and Associations, so far as the Hall will admit.

N.B. *No individual can be entitled to a Ticket in more than one capacity.*

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday, Saturday, Monday, Tuesday, and Wednesday, the 5th, 6th, 8th, 9th, and 10th days of May.

Ministers, who are Members of the Society, will be supplied with Tickets, for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish *personally* to attend.

DEATH OF MRS. WILLIAM MILLER AT QUILON IN SOUTH TRAVANCORE.

Only a few days have elapsed, and the melancholy duty again devolves upon us of recording the death of another prized friend who has fallen in the Missionary field. On the 1st of December, the affectionate partner of our devoted and much valued brother, the Rev. William Miller—the fond mother of his only child—departed from this life, at Quilon in South Travancore, having sunk in about four months beneath the resistless ravages of a pulmonary consumption. The resources of medical skill and the effects of climate, combined with all that the tenderest affection could minister or devise, were tried in vain at Palamcottah, Trevandrum, and Quilon, where she finally resigned her spirit into the hands of Him whom she had faithfully striven to glorify upon the earth. We unite with numerous friends in tendering to Mr. Miller our heartfelt and Christian sympathy and commiseration under this exceeding trial. In the deep sorrow of heart inseparable from such a dispensation, our afflicted brother, we are rejoiced to know, realises a large measure of alleviation by the exercise of unshaken confidence in the wisdom and beneficence of his heavenly Father; feels the comforts of the Divine compassion; and cherishes the sure hope, through the ascended Saviour, of being reunited with his loved associate in an eternal dwelling of felicity beyond death and the grave. The interests of female education at Nagercoil, the station to which our departed sister was attached, have been deprived of eminently valuable aid by the sad event now recorded.

INCREASED CIRCULATION OF THE MISSIONARY MAGAZINE.

To the Editor.

Sir,—The teachers of the senior class of boys in Argyle Chapel Sunday school have for several years encouraged the latter to contribute to the Auxiliary Missionary Society established here, the amount of which has averaged from one to two pounds per annum. When the last anniversary of the society was held they felt deeply impressed by the statements of Dr. Philip and Mr. Williams, and were convinced that something considerable might be effected if an application was generally made to the teachers and children for more effective support to so good a cause.

While they were revolving in their minds which would be the best method of proceeding, the Missionary Magazine for February came to hand, when they resolved, with the sanction of the superintendents, to bring the matter before the teachers at their annual tea meeting, when one of the superintendents ably introduced the subject by reading the interesting statements and appeals inserted there by Mr. Knill and your other correspondents, and urging the subject on the notice of the meeting. The application was cordially met by the teachers, and those who originated the measure were requested to apply for their subscriptions, and to take charge of the funds so raised. They accordingly commenced their labour on the following Lord's day: the result of their exertions has been the promise of near twenty pounds per annum, as well as many subscribers to the Missionary Magazine.

The object they have in view in giving publicity to the above circumstance through your excellent and cheap periodical is, that others may be stimulated to go and do likewise, feeling convinced that a considerable amount would be raised, if all Sunday-school teachers would exert themselves to do what they can in order to extend the knowledge of the glorious Gospel of our blessed Lord to the nations who are now sitting in darkness, and in the regions of the shadow of death; and let none say they cannot afford a trifle, that the means may be used for the salvation of immortal and neverd-ying souls, as it is generally found that those who reply thus are the very individuals of all others who never deprive themselves of a single comfort, or even superfluity in table or dress, in the whole course of their lives, to do any good either to the bodies or souls of their fellow-creatures. Surely this is a cause that ought to lie very near the heart of every one who professes to be a disciple of Him who went about doing good, and who left the throne of his glory and took upon him the form of a servant and became obedient unto death, even the death of the Cross. May the blissful period soon arrive when the Saviour shall see of the travail of his soul and be satisfied, and when none shall have to say unto his neighbour, "Know ye the Lord, but when all shall know him from the least even unto the greatest.

Bath, April 4, 1837.

ARRIVAL OF MR. READ, JUN., MR. AND MRS. WILLIAMS, AND ANDRIES STOFFLES, IN SOUTH AFRICA.

On the 18th of January, the Rev. James Read, jun., and E. Williams, Mrs. Williams and A. Stoffles, who sailed from Plymouth in November last, on board the Meg Merrilies, arrived safely in Table Bay, Cape of Good Hope. The health of Mr. Read and Stoffles had undergone considerable improvement during the voyage; but at Cape Town the latter suffered a relapse, from which he had not entirely recovered when the present tidings came away. Preparations were being made for their immediate advance to the Kat River Settlement.

ARRIVAL OF MR. AND MRS. PARISH IN BERBICE.

After a favourable passage of thirty-five days, from Plymouth, Mr. and Mrs. Parish, schoolmaster and schoolmistress, appointed to the schools in Berbice, arrived at New Amsterdam, in that colony, on Saturday, the 4th of February last. They were about to commence their labours in the schools under the direction of the Rev. John Wray, at New Amsterdam.

REV. JOHN BAILLIE.

In the latter end of September last, the Rev. John Baillie, who had laboured for nearly seven years in the Society's Missions in South Africa, arrived with his family in this country from the Cape of Good Hope. They were mercifully protected during the voyage, and were each enjoying the blessing of health. The connexion between Mr. Baillie and the London Missionary Society having been dissolved, and he being anxious to make himself useful at home, the Directors feel themselves called upon to say, that the dissolution of their connexion with Mr. Baillie casts no imputation on his character; it is therefore hoped he may obtain some sphere in which he may be honoured to do good in this country.

RETURN OF MR. MEAD FROM INDIA.

On the 30th of March, the Rev. Charles Mead and his son arrived in London by the Walmer Castle, Captain Bourchier, from Neyoor, South Travancore. The object of Mr. Mead's temporary stay in this country is the restoration of his health which, for for some time previous to his departure from the Neyoor Mission, had been declining. Through the mercy of Providence, he has reached his native land in safety, after faithfully labouring for a period of nearly twenty years in the Peninsula of India. Symptoms of returning health are already indicated; and it is hoped that an entire restoration will, at no distant period, justify his return to the important sphere of Missionary effort from which he has for a time reluctantly withdrawn.

NOTICES RESPECTING PACKAGES, &c. FOR MISSIONARIES.

As packages and cases for the Stations abroad are frequently sent to the Mission House, unaccompanied by any letter, stating by whom, and from whence, they are forwarded, or the particular destination or purpose for which they are designed; and as much difficulty has arisen from the want of such information, the Directors would feel obliged to those friends who may in future send parcels or boxes to the Mission House, kindly to furnish, at the same time, to the Secretaries, the information above referred to, with a notice of their contents and value.

APPLICATION FROM THE MISSIONARIES IN JAMAICA.

In late communications from the brethren in this island, they allude to the general want amongst their flocks of suitable articles of dress for children, and desire to have it intimated to the friends of the Society that they would thankfully accept contri-

butions of this kind. They observe, that the articles most needed are short pieces of print, white glazed muslin, and striped calico; but any other remnants calculated for the above purpose would be highly acceptable. Should friends be able to send offerings of this description to the Mission House, Blomfield-street, the Directors would gratefully acknowledge and forward them to Jamaica without any avoidable delay.

MISSIONARY CONTRIBUTIONS,

From the 1st of March to the 5th of April, 1837, inclusive.

	£	s.	d.
London and the vicinity.			
C.....	2	2	0
Clusters from Eschol	5	0	0
Messrs. Burrup and Blight	5	5	0
A Friend.....	3	0	0
W. Struthers, Esq.....	10	10	0
S. S.....	10	0	0
T. Wontner, Esq.....	21	0	0
Miss R. Wontner	10	10	0
Auxiliaries for 1837.			
Adelphi.....	3	10	6
Aldermanbury.....	44	4	4
Barbican.....130	0	0	
Bethnal Green.....	20	0	0
Brixton Hill.....	91	8	9
Broad Street (New).....	78	15	4
Camberwell.....150	8	3	
Chapel Street, Soho	19	3	6
Clapton.....	81	11	0
Claremont.....194	12	4	
Craven Chapel.....140	5	6	
Crown Court, Drury Lane	18	3	10
Fetter Lane	97	1	4
Finsbury Chapel	1	16	0
Gate Street.....	20	6	10
Guildford Street.....	38	0	0
Hackney, St. Thomas' Sq.229	12	1	
Homerton, Old Gravel Pit	67	0	9
Hare Court.....	18	16	2
Holywell Mount.....	50	16	9
Horselydown	45	0	0
Hoxton Academy.....140	0	0	
Jamaica Row.....	77	16	8
Jewin Crescent.....	50	11	3
Kensington.....	89	13	2
Kingsland.....	60	4	5
Latimer Chapel.....	24	1	0
Maberly Chapel.....	62	7	8
Neckinger Road.....	34	0	0
New Court.....	65	14	3
North London and Islington.			
Holloway Chapel.....	67	12	8
Kentish Town	69	5	9
Lower Street.....153	16	7	
Tonbridge Chapel	77	11	6
Union Chapel 242	3	0	
Barnsbury Chapel	33	4	10
Orange Street.....116	3	5	
Paddington	20	3	8
Peckham.....172	7	1	
Pimlico.....	68	0	0
Poultry Chapel.....200	0	0	
Queen Street, Ratcliffe...	25	10	6
Sion Chapel.....	22	0	0
Silver Street.....	80	1	10
Spafields	39	7	10
Stepney.....182	12	10	
Stockwell.....140	3	7	
Stoke Newington	55	14	11
Surrey Chapel (Ladies)....111	2	8	
Tabernacle.....215	5	7	
New Tabernacle.....154	7	0	
Tottenham Court Road...	85	7	10
Trevor Chapel.....125	13	0	
Union Street.....148	7	4	
Walthamstow.....	72	9	11
Walworth.....311	9	4	
Weigh House.....110	0	0	
Wells Street.....	66	10	0
White Row	99	5	11
Wycliffe Chapel.....112	1	1	
Highbury College.....	13	12	8
A Family at Islington.....	1	2	3
Workmen at Mr. Evans's, Shoreditch.....	7	0	0
Mrs. Davidson, M. Box...	1	0	0
Mrs. Smith, ditto.....	1	9	8
Miss Whalley, brother and friends.....	1	19	9
Legacies.			
Of Mr. J. Smith, late of Coleman-st. buildings.	22	15	5
Of Mr. D. Cook, late of Hatton-garden.....100	0	0	
Of Mr. R. Flinn, late of Shadwell.....	19	19	0
Of Mr. J. Watts, late of Hackney-road, 3 per cents (less duty).....270	0	0	
Of J. Bumstead, Esq., late of Stoke Newington, 3 per cents.....500	0	0	
A Thank-offering for mercies received.....	10	0	0
For Mrs. Mather's School, per Mrs. Sewell.....	3	10	6
A Friend, *for five children at Quilon*.....	10	0	0
Misses Cook, *for Native Teacher*, Edward Cook.	10	0	0
W. Clarke Esq., *for ditto,* William Clarke.....	10	0	0
Bedfordshire.			
Woburn	5	0	0
Turvey, *for Nat. Tea*.....	10	0	0
Berkshire.			
Auxiliary Society :—			
Aston	8	15	0
Abingdon.....	22	0	0
Hungerford	21	0	4
Goring.....	10	15	0
Maidenhead 154	0	0	
Newbury.....125	10	7	
Pangbourn.....	1	16	6
Reading.....228	3	0	
Twyford.....	0	15	11
Wallingford.....	45	8	0
Windsor.....	86	0	0
Henley-on-Thames.....	74	0	6
	*764	4	4

* 277*l.* previously acknowledged.

	£	s.	d.
Buckinghamshire.			
North Auxiliary Society :—			
Adderbury.....	2	2	0
Banbury	8	7	0
Brackley.....	2	0	0
Buckingham Old Meeting	26	14	6
Buckingham New Meeting	25	18	4
—— Annual Collection...	9	15	0
Newport Pagnell.....	53	3	3
Olney	4	11	0
Potters Pury.....	9	0	0
Stony Stratford.....	3	16	6
Towcester.....	5	17	6
Winslow.....	13	11	9
Less exps., 6*l.* 3*s.* 10*d*....158	13	0	
High Wycombe	11	11	0
Beaconsfield.....	12	0	0
Chesham.....	17	0	0
Hambleden.....	3	9	0
Cheshire.			
Chester Aux. Society :—			
Collections.....142	8	2	
Subscribers.....	34	7	0
Missionary Boxes.....	14	5	1
Ladies' Association.....	38	2	3
Common Hall Street.....	11	10	9
Cambrian Juv. Soc.....	12	9	6
Queen Street male ditto..	13	2	0
—— female ditto.....	14	0	0
Knutsford.....	5	0	0
Middlewich.....	25	3	9
Minshull.....	1	10	0
Northwich.....	25	0	0
Saighton	7	1	4
Tarvin.....	4	15	1
Tattenhall.....	46	6	7
For Na. Tea., W. Colley	10	0	0
Schools.....	2	1	4
Donations	2	18	4
Interest.....	4	6	1
Less exps., 21*l.* 7*s.* 3*d*....393	0	0	
Glossop and Longdendale.			
Tintwistle	55	0	7
Charlesworth.....	40	17	6
Littlemoor	21	16	4
Less exps. 4*l.* 12*s.* 5*d*....113	2	0	
Macclesfield :—			
Roe Street.....	54	16	0
Townley Street.....	16	7	0
For Nat. Tea. J. Rathbone	10	0	0
Sandbach Association	26	14	0
Stockport :—			
Hanover Chapel.....	50	0	0
Orchard Street.....103	13	6	
Tintwistle :—H. R.....	20	0	0
Cumberland.			
Whitehaven.....	18	0	0
Derbyshire.			
Middleton :—			
For Na. Teach. J. Wall..	11	0	0
Devonshire.			
North Auxiliary :—			
Bideford.....	57	7	7
Braunton	10	2	2
Torrington.....	12	7	6

	£	s.	d.
Ilfracombe	19	10	6
Barnstaple	90	1	0
Less exps., 8*l.* 7*s.* 11*d*...	181	0	10
Axminster	2	15	0
Chudleigh	10	0	0
Exeter	89	8	7
Exmouth :—			
Glenorchy Chapel	6	5	0
Ebenezer Chapel	3	18	6
Honiton and Feniton	10	7	9
Ottery	22	12	8
Plymouth :—Mr. S. Derry	5	0	0
Sidmouth :—			
Per Rev. J. Dean	32	9	0
Per Mr. M. Hall	9	10	4
Southmolton	41	13	9
Teignmouth and Kings Teignton	31	2	8
Tiverton	14	3	6
Dorsetshire.			
Beaminster	9	2	4
Bridport	32	0	0
Cerne	10	0	0
Poole	91	12	9
Shaftesbury Association :—			
Birdbush	5	18	3
Fovant	4	12	1
Mere	24	10	9
Shaftesbury	12	10	0
Stalbridge	3	0	0
Tisbury	6	7	0
Less exps., 8*l.* 11*s.* 4*d*...	48	6	9
Sherborne	39	0	6
Weymouth	64	3	0
Durham.			
South Shields	12	11	4
Sunderland Auxiliary	119	5	5
Essex.			
Plaistow	43	13	0
Upton :—Forest Gate	10	0	0
Gloucestershire.			
Auxiliary Society :—			
Blakeney	1	13	3
Chalfield	24	12	10
Cheltenham Chapel	8	15	1
Highbury Chapel	48	1	5
Dursley	6	18	0
Ebley	12	0	0
Frampton-on-Severn	21	10	7
Gloucester	42	2	3
Kingswood	5	4	6
Mitchel Dean	1	7	4
Newnham	5	0	0
Painswick	7	2	0
Rodborough	25	12	11
Ruscombe	1	19	0
Stroud	79	6	3
Stonehouse	3	12	6
Tewksbury	18	19	4
Uley	3	0	0
Wotton Underedge O. T. Meet	7	16	1
Less exps., 14*l.* 16*s.* 5*d.**	309	16	11

* 100*l.* in November.

	£	s.	d.
Hampshire.			
North Auxiliary Society :—			
Andover, *for Nat. Teach.*	10	0	0
Alton	14	1	0
Bentworth	2	13	0
Basingstoke	20	0	0
Crondall	4	11	10
Odiham	18	12	10
Stockbridge	5	0	0
Winchester	10	13	0
	85	11	8
Havant	38	12	9
Gosport	30	12	9
Gosport, Balance of Mrs. Voke's Legacy	40	18	9
Portsea Balance	4	0	8
Herefordshire.			
Hereford, Eign Brook	31	0	0
Hertfordshire.			
Bushey	29	8	8
Huntingdonshire.			
Aux. Society Balance	1	9	3
St. Neots, *for Mrs. Maull's School*	2	10	0
Isle of Wight.			
Newport	53	0	0
Kent.			
Auxiliary Society :—			
Ashford	2	7	0
Canterbury	51	5	0
Chatham	102	1	2
Deal	28	14	10
Dover	14	11	0
Faversham	23	13	4
Maidstone	51	17	1
Marden	14	0	4
Gravesend	55	9	3
Isle of Sheppy	13	19	0
Staplehurst	22	1	0
Sutton Valence	19	7	9
Pembury	4	5	7
Tonbridge	6	7	10
Ramsgate	67	18	5
Woolwich	61	6	0
Less exps., 11*l.* 16*s.* 4*d.*	527	8	3
Blackheath, Legacy of the late J. T. Holmes, Esq.	30	0	0
Deal, per W. White, Esq.	5	5	0
Deptford	39	0	3
Greenwich Road	48	9	0
Keston	6	10	0
Lewisham	19	12	5
Margate	5	4	4
Tunbridge Wells, Rev. B. Slight	29	18	2
Lancashire.			
East Auxiliary Society :—			
Ashton-under-Lyne	224	10	5
Hyde	16	0	0
New Windsor	15	0	0
Manchester	50	0	0
For Anglo Chinese College	47	11	6
Rochdale	116	15	0
	469	16	11
Bury	18	6	7
Toxteth Chapel	28	16	0
Coast Mission	1	10	0
Lancaster	27	3	6
Lincolnshire.			
Alford	20	0	0
Boston	34	4	6
Gainsborough	51	0	8
Grantham	21	9	1
Horncastle	28	1	2
Kirton	8	13	0
Lincoln, balance	59	16	0
Louth	17	7	0
Long Sutton	9	11	6
Sleaford	15	15	8
Spilsby	11	11	10
Stamford, F. and E. F.	1	0	0
Wisbech	23	14	6
Middlesex.			
North Middlesex and South Herts Aux. :—			
Barnet	11	16	9
Cheshunt	30	19	10
Winchmore Hill	6	7	0
Enfield, Rev. J. Stribling	3	8	0
—— Rev. S. A. Davies	92	7	8
—— Highway	4	12	0
Less exps., 7*l.* 18*s.* 6*d*...	121	12	9
Brentford	22	14	7
Hammersmith :—			
Ebenezer Chapel	3	17	0
Mill Hill	42	0	6
Staines	45	0	11
Totteridge and Whetstone	5	14	0
Willesden, per Mr. Duterrau	7	5	0
—— J. B.	2	2	0
Monmouthshire.			
Auxiliary Society	77	17	3
Pontypool	5	0	0
Norfolk.			
Auxiliary Society	300	0	0
Northamptonshire.			
Ashley and Willbarston	4	2	0
Oundle	20	0	0
Northumberland.			
Alnwick, Rev. D. Paterson	27	15	0
Berwick, Rev. R. Balmer	10	0	0
Berwick and Tweedmouth Juvenile Society	3	0	0
Newcastle Auxiliary Society balance	112	19	9
North Shields	73	19	6
Nottinghamshire.			
Nottingham :—			
Friar Lane	28	0	0
For Chinese Mission, per Miss Dunn	3	5	0
Oxfordshire.			
Oxford	63	11	6
Witney	26	0	0
Rutlandshire.			
Uppingham	59	9	7
Shropshire.			
Bridgnorth	45	18	2
Ellesmere	50	1	2
Newport	18	6	0
Oswestry	101	17	0
Shrewsbury	97	15	9
Somersetshire.			
Bath, Mrs. Fletcher	10	0	0
Bristol, Mr. Wills	5	0	0
Fulwood	10	9	0
Taunton and Langport	59	1	5
Yeovil	33	12	10
Staffordshire.			
Shelton, Hope Chapel	22	13	9
Suffolk.			
Sudbury, Legacy of late Rev. J. M. Ray	19	19	0
Surrey.			
Clapham	30	0	0
—— Park Road Chapel	57	9	0
Croydon	61	9	7
Dorking	22	14	4
Farnham	22	18	0
Guildford	18	16	4
Norwood	11	4	6
Peckham :—			
Legacy of late Mrs. Maxey	88	11	6
Wandsworth	57	17	8
Sussex.			
Auxiliary Society :—			
Shoreham	2	3	10
Bognor	3	12	6
Alfriston	3	16	1
Cuckfield	5	0	0
Horsham	5	0	0
Newhaven	5	0	0
Chichester	7	0	0
Harting	8	5	0
Petworth	10	12	3
Worthing	11	12	5
Henfield	13	13	7
Hurstmonceux	21	18	4
Arundel	26	2	11
Hastings	38	0	0
Lewes :—Tabernacle	91	16	10
Brighton :—			
—— Tabernacle	5	6	6
—— London Road	8	5	6
—— Hanover Chapel	13	2	11

	£	s.	d.
Brighton North Street....	57	14	5
—— Union Street.....	106	4	5
Collection and Subs.	33	2	3
Less exps., 25*l.* 11*s.* 5*d.*.	451	18	4
Warwickshire.			
Auxiliary Society	23	7	3
Wiltshire.			
Codford.....	7	0	0
Trowbridge :—Tabernacle	40	12	3
Warminster.....	19	5	0
Yorkshire.			
A Yorkshireman, per Rev. J. Arundel.....	40	0	0
North Riding Aux. :—			
Scarborough.....	33	8	6
Pickering	5	9	9
Whitby.....	38	11	6
	77	9	9
Hull and East Riding Aux.—			
Hull.....	264	5	11
Beverley.....	74	9	0
Cottingham	10	0	0
South Cave, &c.....	3	13	2
Swanland.....	12	10	7
* 364	18	8	
* 230*l.* sent in July.			
Hull Juvenile Society	42	2	9
West Riding Auxiliary Society :—			
Barwick-in-Elmer.....	2	2	0
Bradford.....	88	18	5
Booth.....	10	0	0
Halifax :—			
—— Sion Chapel.....	31	13	0
—— Square ditto.....	26	5	0
—— Court House	17	16	3
Hopton.....	84	17	6
Huddersfield :—			
—— Highfield.....	42	9	7
—— Ladies' Association .	93	10	5
Leeds.....	140	0	0
Rotherham.....	108	17	6
Sowerby.....	2	14	0
Less exps., 7*l.* 1*s.* 2*d.*....	642	2	6
Huddersfield :—			
Miss Houghton, *for Kidderpore*.....	5	0	0
Doncaster.....	38	2	8
Sheffield, &c., Auxiliary Society :—			
Nether Chapel.....	68	8	2
Lee Croft.....	22	4	0
Howard Street.....	38	2	6
Attercliffe.....	17	10	4
Queen Street.....	80	19	7
Garden Street.....	33	12	2
Mount Zion.....	16	3	4

	£	s.	d.
Wincobank.....	4	1	6
Oughtibridge.....	12	18	4
For Native Schools	22	0	0
Collections and Donations	98	6	1
On account of 1837—1838.	105	18	6
Less exps., 19*l.* 0*s.* 7*d.**	501	3	11
* 215*l.* previously acknowledged.			
York Central Aux :—			
York.....	249	17	0
Goole.....	12	10	0
Great Ouseburn.....	13	10	2
Green Hammerton.....	20	1	6
Harrogate	16	10	0
Howden.....	21	8	0
Knaresborough.....	17	15	6
Market Weighton.....	13	0	0
Northallerton.....	11	9	0
Ripon.....	3	17	2
Selby.....	18	14	9
Thirsk.....	17	5	0
Less exps., 10*l.* 3*s.* 7*d.**	105	14	6
* 220*l.* 7*s.* 8*d.* previously acknowledged.			
WALES.			
North Calvinistic Methodists :—			
Carnarvonshire.....	155	4	11
Denbighshire.....	89	16	0
Flintshire.....	40	12	9
Merionethshire.....	119	5	8
Montgomeryshire.....	69	9	9
Liverpool	116	8	6
Shrewsbury.....	21	13	0
North Auxiliary Soc :—			
Anglesea.....	22	7	0
Carnarvonshire	25	10	8
Denbighshire.....	43	0	5
Flintshire	65	10	1
Merionethshire.....	10	0	6
Less exps., 13*s.* 3*d.*.....	165	15	5
Bangor, Rev. A. Jones...	11	15	0
Dolgelly, &c., per L. Pugh, Esq	16	12	8
Montgomeryshire Association, per Mr. R. Tibbot	67	3	6
Newtown, Rev. E. Davies	6	18	8
South Calvinistic Methodists, per Mr. D. Charles :—			
Breconshire.....	55	5	4
Carmarthenshire.....	106	11	4
Cardiganshire.....	263	14	4
Glamorganshire	61	19	1
Monmouthshire.....	23	4	7
Pembrokeshire.....	43	7	11
Less exps., 14*s.*.....	553	8	7

	£	s.	d.
Breconshire :—			
Sundries, per Rev. T. Evans.....	14	16	1
Carmarthenshire Asso. :—			
Per Rev. J. Phillips...,....	105	0	2
Cardiganshire Asso. :—			
Per Rev. D. Davies.....	156	12	11
Newtown, Rev. T. Seavil	4	7	0
Swansea, Rev. W. Woodhouse	33	10	1
Newhouse, Mrs. Skeel (d.)	100	0	0
SCOTLAND.			
Aberdeen :—			
Per A. Webster, Esq.....	7	11	6
—— Mr. J. Urquhart.....	23	0	0
Ladies' and Juv. Society *for Africa*.....	85	0	0
Per Mr. R. G. Milne :—			
Aberdeen Juv. Society.....	18	12	0
Interest.....	1	2	6
Kintore Juvenile Society.	2	4	0
	21	18	6
Cabrach	4	2	0
Muir of Rhynie.....	12	0	0
Macduff :—			
Per Miss Mitchell.....	5	0	0
Dumfries Aux. Society...	18	13	2
For South Sea Missions...	41	6	10
	60	0	0
Dumfries and Moffat *for West India Schools*.....	14	5	6
Glenae House, per Major Dalzell	9	10	0
Annan— : J. Saunders, Esq., per Rev. W. Ellis.....	50	0	0
Edinburgh Aux. Society.	197	4	6
For Native Teacher, J. Brown.....	10	0	0
Elgin.....	11	0	0
Inverkeithing.....	13	10	0
Dundee.....	27	2	0
East Lothian Society.....	9	13	0
Glasgow Aux. Society.....	134	14	10
Dunkeld.....	10	0	0
Lochalsh :—			
J. W. Lillingston, Esq.(D)	105	0	0
IRELAND.			
Hibernian Aux. Society.	850	0	0
Belfast, Rev. J. Carlile..	21	3	11
Cork, J. H. Manley, Esq., (D.).....	100	0	0
Cookstown, *for Nat. Tea.*, William Weir.....	10	0	0
Donegal.....	4	0	0
Tanderagee	2	14	6
Misses Irwin, *for Mount Irwin School*.....	10	0	0
JERSEY.			
Jersey Auxiliary Society..	43	12	4
Guernsey French Indept.	26	12	0

ACKNOWLEDGMENTS.

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